knowledge,—it is sure of its steps when it has to
•deal with actualities; this rule of dealing with
objectivised or discovered actualities and proceeding
from them for creation is the reason of the enormous
success of physical Science. But here there is
evidently no creation of illusions, no creation of
non-existents *in -vacua* and turning them into
apparent actualities such as is attributed to the
cosmic Illusion. For Mind can only create out of
substance what is possible to the substance, it can
only do with the force of Nature what is in accord-
ance with her realisable energies; it can only invent
or discover what is already contained in the truth
and potentiality of Nature. On the other side, it
receives inspirations for creation from within itself
or from above: but these can only take form if they
are truths or potentials, not by the mind's own
right of invention; for if the mind erects what is
neither true nor potential, that cannot be created,
cannot become actual in Nature. Maya, on the
contrary, if it creates on the basis of the Reality,
yet erects a superstructure which has nothing to do
with the Reality, is not true or potential in it; if it
creates out of the substance of the Reality, it makes

out of it things that are not possible to it or in
accordance with it,—for it creates forms and the
Reality is supposed to be a Formless incapable of
form, it creates determinations and the Reality is
supposed to be absolutely indeterminable.
But our mind has the faculty of imagination; it
can create and take as true and real its own mental